SERVICES OF SONG

Gorgeously Decorated Churches in This City and Vicinity.

FLOWERS AND INCENSE.

No brighter day could the heart desire than that which yesterday gave joyous accompaniment to the sacred featival of Easter. Through sunny streets and avenues great crowds of well attired people passed to and fre from worship, and all day long glad faces told in smiles of the more glad thoughts within. In nearly all the churches, without narrow distinction of sect, the theme of eye and heart was the risen Christ. Altars and columns were thickly hung with flowers, and special musical services usurped more than their customary share of the devotions. Short and thankful sermons were preached, telling over again the tidings of olic churches were, according to their custom, more observant than others of this greatest of religious events. Not an edifice belonging to either of these denominations but was crowded to the very portals by those who wished to hear the music for which such great preparations had been made. The programmes of sacred selections for all prominent churches where they formed the principal feature of the services were published in Saturday's Herato in the order rendered yesterday.

AT TRINITY CHURCH.

The services at Trinity Church were five in number, beginning with the first celebration at seven o'clock with the Rev. H. B. Hitchings as celebrant, the Rev. Dr. Dix deacon, and the Rev. William Richmond sub-deacon. The second celebration was at eight o'clock, in the German language, with the Rev. M. Albert as celebrant. Morning prayer followed at haif-past nine, conducted by the Rev. Dr. Dix and the Rev. Messrs. Hitchings and Richmond. The high celebra tion, at haif-past ten, was, according to custom, of great elaboration and beauty and especially rich in sical resources. Nearly an hour before that time the more eager of the applicants for admission had begun to assemble, and by ten o'clock all the church entrances were beset by crowds. When the door were opened the mass of reople poured in steadily. and, as the seats of pew owners were reserved, the ushers found considerable difficulty for the time in disposing of the large addition to the usual congregation of Trinity Church. A force of police gave its aid at the doors and helped to lighten the bur-den finposed upon the regular officials. In the

den finposed upon the regular officials. In the apace at the back of the pews the crowd was densely wedged, but by and by the pews were filled up, and the pressure was somewhat relieved. Still there was not nearly accommedation for all, and large numbers were obliged to remain outside the doors. The struggle to obtain places was often characterized by a little unseemly eagerness. Some persons solicited privileges which could not be granted, and others again took liberties which, in another piace and at another time, would probably have been resented.

The appearance of the church during the progress of the service was very beautiful. Two large pyramids of flowers and plants rose round the base of the candelabra outside the choir. These were composed runcily of littles, suchsias and ferns. The lettern was restooned with smilax, and a large plant rising from a bed of flowers stood against the rerects on each side of the aitar. Large vases of flowers were also placed on each side of the cross. The most beautiful effect of light and shade was produced by the aunlight streaming through the southern windows. A sands of liant violet travelled slowly across the reredos and be ended its mild color with the white and caroation of the flowers; a lustrous golden crept through the foliage of the plants and burnished the crees in the centre of the attar, while the communion vessels, catching a paic argent beam, shone like motten silver.

The services were conducted by the rector, Rev. Dr. Dix, as colobrant, assisted by the Rev. Messra. Hitchings as deacon and Richmond as sub-deacon, and the Rev. Mr. Schuyler. The chancel organ was under the control of Mr. A. H. Messiter, who directed the shoir, and Mr. Henry Carter presided at the grand organ. After the prefude "Concertsary, in C minor," by Thiele, the choir entered to the strains of the processional hymn. The introt-first part of Hiller's "Song of Victory"—was very finely suas, and during the offertory Nos. 6, 7 and 8 of the "Song of Victory" were becautifully sing by the trible solesits, slesses. H. Bernard Coombe, John Bishop and John C. McGlayne. The tenor solosist were M. B. Farr and C. A. McCherson.

By Strand C. A. McPherson.

THE SERMON.

Dr. Dix preached a brief sermon, which only occupied twelve minutes in delivery. He took his text from the first Easter antiphon—"Christ, our Passover, is sacrificed for us; therefore let us keep the least; not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." These words, ne said, recalled the ancient time, the paschal feast of Israel, The hurried banque, of which ever since that time mention had been made in the Church, was no iuxurious feasting with the worldly and the profanc; it was a simple and necessary meal, and having in it no attraction for the sensual appetite. Somewhat of that grave sobriety there should be in an Easter least. The world had taken the leasts of the Church and made them her own feasts, but the secular rejucings, the profane merriment, but caricatured their original spirit. We should therefore renset the temptation to keep the feast, not as we ought to, but as the world keeps it. The thought that Christ our Passover was sacrificed for us should lend a suberness even to Easter rejoicings. The Egyptian apirit, the Egyptian luxury, the Egyptian carkness, all were here, upon us and around the Church. We should keep our least not with the old leaven of malice and wickedness, but with the old leaven of malice and wickedness, but with the old leaven of malice and wickedness, but with the old leaven of malice and wickedness, but with the old leaven of malice and wickedness, but with the old leaven of malice and wickedness, but with the old leaven of malice and wickedness, but with the old leaven of malice and wickedness, but with the old leaven of malice and wickedness, but with the old leaven of malice and wickedness, but with the old leaven of malice and wickedness, but with the old leaven of malice and wickedness, but with the old leaven of malice and wickedness, but with the old leaven of malice and wickedness, but with the old leaven of malice and wickedness, but with the o

At St. Paul's Chapel, Broadway and Vesey street, the floral display, though not very profuse, had been most tastefully arranged by the ladies of the Sanctuary Committee, and consisted of two large marble red roses, violets, smilax and trailing arbuius. These red roses, violets, smilax and training arbuius. These were stationed on either side of the pulpit, while on the retable, above the siter, there was a oank of flowers and vines of the same kind. The musical services, under the direction of the organist, Mr. Leo Koffer, assisted by a full choir of male and female voices, were joyous and appropriate to the day.

Rev. Dr James huicabey preached a sermon solisbe to the day, taking his text from Acts x, 41, 42—141m God raised up the third day and showed him openly, not unto all the people, but unto winesees chosen before God, even to as who did eat and drink with him siter he arose from the dead. "

ST. IGNATIUS' CHURCH.

briliantly illuminated and the floral decorations were both instelli and elaborate. On each end of the alter brilliantly illuminated and the floral decorations were both instelli and claborate. On each end of the altar stood a large butch of blooming hydrangess, while smaller bouquets of rare flowers were artistically arranged between the numerous lights. A large cross, composed of white roses, litter and carnations, formed a background to the altar scene. In iront of the chancel's could not be altar scene. In iront of the chancel's could not have been carned to the altar scene. In iront of the chancel's could not his could not be altar scene. In iront of the chancel's could not have a sacramental tural loveliness about five feet high, in which likes and carnations prejominsted. Above a sacramental sup was a carlet heart, on which appeared in white letters the uses "Jesus." Surmounting this was a beauting cross of wone roses bearing the initials "L.H.S." Over the latter was a crown and on the spex a white cove with extended wings, as though descending from its aerian flight. The haptismal lout also bore a projection of choice exotics.

After the accrament of the communion had been administered to a large number of persons Rev. Dr. Kwer, the rector, oreached from the text, St. Mark, vill, 35—"For whoseever will save his life that loss it; but whoseever sould lose his life for my sake and the gospel's the same shad save it." He said—in any signal event of Providence—for instance, the centh of a near and dear relative—it would be quite impossible for us to bear up or to at first grasp the full intensity of the beroavement were it not that God, when it estimates the heavy blow, mercituilly benouses our senses to a certain extent. Such is also the case in an event of gross loy, when it comes. Although we rejoice it is almost impossible for one ourselves to the Itali realize.

tion of the enjoyment. We stand to-day rejoicing at one of the greatests events in the
history of the world, and yet our senses are somewhat benumbed, as we cannot fully grasp the transition from the midaight darkness of Good Friday to
the light of a resurrection on this Easter morning.
The whole history of the world to the end of time, to
the end of the judement day, is included in the text.
The very seeking of life is to lose it—is death. There
is but one overruining will, and that is the will of God.
There is but one law, and that has its sext in the
nosom of the Father. The moment the human will
sought to exert itself there was a separation from
fied, and this separation was the fall of man, who
tried to establish an independent will. All this
misery, all the cry and all the turmoil of time is embraced in this separation. Jesus Christ yielded fils
will when fle excisimed in His dying agony, "Not my
will, but thine be done."

The services at Grace Church attracted an audience of several thousand people, not a quarter of whom could be accommodated within the church building. but were forced to content themselves with the merest glimpse of the interior. Up and down Broadway, in the neighborhood of Tenth street, a vast a disappointed crowd coming away unable to procure even standing room. The yard that surrounds the church was filled, and tadies even sat upon the doorsteps, worn out with their exertions to obtain a signt or a hearing of the attractions inside. The decoration of the church was confined to the chancel and altar and consisted of greens and flowers. The flowers were mostly white, colors only appearing in the stars and the crown. The whole coak of the altar was dressed in green, studded thickly with calls lilles and calls tilles bloomed in the lont. The light of the morning sun coming through the staned glass windows and streaming over the altar made the lilles spilliant with prismatic hues and was an effect to be remembered. The regular choir of the church, consisting of Miss Ida Hubbell, soprano; Miss Drasdil, contraito; Mr. George Simpson, tenor, and Mr. Adolt Sohst, bass, was augmented by a chorus of flourteen voices from the Oratorio Society. The latter occupied the old organ loit over the door, which, by the way, is a much better place for sound than the new one by the chancel. They samp responsive to the choir, and the effect was at once rich and harmonicus. Both organs were brought into requisiting, Mr. Warren-playing the old one by electricity as he sat in the distant loft.

The musical part of the service was extremely impressive, the Gounned "Te Deum" particularly, and the hymn, "Jesus Christ is Risen To-Day, sung to the tune Worgam, the oratorio singers coming in with a "Hailetijah!" at the end of each line. The solouist did their best, and soldom has Miss Hubbell's soprano sounded purer, Miss Drasdil's contraitor richer, Mr. Simpaon's tenor sweeter or Mr. Sohst's bass more middious than on this occasion. The fixey. Dr. Potter preached a short and appropriate sermen on the subject of the resurrection, speaking of the acuters and overcoming their arguments with persuasive cloquence. crowd hurried toward the church, only to be met by disappointed crowd coming away unable to procure

At St. Mary's Church the floral display was fine Immense clusters of calla littes arose from banks of flowers on either side of the altar. Two candles fiteen feet high twinkled under the blue field of the roof and 150 other lights blazed against the white marble altar. A large red cross of flowers, bordered with white ones, stood by the pulpit in front of the organ. When the time arrived for the service to be-

organ. When the time arrived for the service to begin the chanting of voices was heard in the distance. Then a drum rolled and the orchestra broke forth into lovely harmony, while a procession of boys came in bearing a cross and censer. The usual ceremonies of the Episcopai Ritual Church followed. Mrs. E. C. Robinson was the soprano of the occasion.

The Rev. Dr. McKee Brown, rector of the parish, preached the sormou. Among other things he said—All Christian churches and socis oppose each other in doctrine and form of worship, and unite in opposing the enemies of Christianity. Yet there can be but one true Church of Christ. Some men are so easy in their benef that they are wilning to accept all creeds and all traditions. The true laith is of little importance to them. They first deny divine grace, then the personslity of God, then the immortality of the soul. They first reject St. Paul's assertion that the body is to be literally raised again, and them they deny even the existence of the soul. They believe that cremation will inever destroy the body. So they descend in the scale of unbelief until they reject all the vital truths of Christianity, and declare that man is a more vegetable existence—the outgrowth of material evolution. The speaker went on to say that if there be no actual and literal resurrection of the body then all Christian hope is vain and Christianity is a decusion.

In the afternoon there were vespers.

is a delusion.
In the afternoon there were vespers.

ST. BARTHOLOMEW'S CHURCH.

The service at St. Bartholomew's Church, Madison evenue and Forty-fourth street, was very interesting and peculiarly appropriate to the day. During the entire service scores of ladies and gentlemen stood in the vestibule and sat on the stairs leading to the choir gailery. The fi ral decorations were of the most liberal character and of exquisite design, giving the chancel a beautiful appearance. Back of the communion table was a large cross of tea roses, with an inner cross piece. On either side of the chancel were several smaller crosses of choice flowers, "Easter," in violets, running through one of them. Then there were wreaths, a harp of large size, a cross of green losves, with red roses in the centre, and baskets and bunches of lines of the valley placed in conspicuous positions about the pu.pit, and on its sides were four of five crosses. All these flowers were individual gifts from members of the church.

The musical portions of the service were rendered by the quartet—Mrs. Imagene Brown, soprano; Mrs. Buckley Hill, sile; Mr. Remmerts, baseo, and Mr.

ST. PATRICK'S CATHEDRAL. The services in St. Patrick's Cathedral were very impressive, and consisted of a solemn high mass.

The edifice was crowded to its utmost capacity. Over the high altar, behind the file size picture of Jesus crucified, depended a magnificent canopy of cardinal red cloth, with gold trimmings. Surmounting the large cross was the word "Alieluis," and on top of the tabernacie a small cross in glittering gas jets.
On the repository of the blessed sacrament was a cross and heart of white and cardinal red roses. These, with two vases of red, pink and white roses and likes of the valley on either side of the main altar, were the only flowers visible. Dozens of candles upon and over the high altar and those of the blessed virgs and St. Joseph sued a flood of light on the

tar, were the only flowers visible. Dozens of caudies upon and over the high allar and those of the blessed virgin and St. Joseph shed a flood of light on the sanctuary.

At a quarter to eleven o'clock the procession entered, headed by the cross-bearer and six acolytes in white and black surplices, followed by thrity more in red and white. Then came the Rev. William Quins, Vicar General, and the officiating priest, comesting of Rev. Father Kane, the celebrant; Father Mori, osacon; Father Hogan, sub-deacon, and Father Kenney, master of ceremonies. The music consisted of Rossin's "Messe Soienble." The solo in the Offerforium was beantially rendered by Miss Marte Von Heimourg, roprano, and that in the "Agnus Del," by Mine. E. Unjer, controlle. The choir, which was under the direction of Sir. John White, the organist, consists of Miss Marte Von Helmburg, soprano; Mone. E. Unjer, controlle. The choir, which was under the direction of Sir. John White, the organist, consists of Miss Marte Von Helmburg, soprano; Mone. E. Unjer, controlle. The choir, she organist, consists of Miss Marte Von Helmburg, soprano; Mone. E. Unjer, controlle. Mr. H. Hersul, tenor, and Mr. I. C. Tocks, basso. They were assisted yosterday by a double quartet choir.

The Rev. Father Ryan, President of St. John's College, Fordham, preached the Easter sermon. He took for his text the birth Panim, read to the mass and gospel of the day—"This is the day the Lord hain made; let us repose and he glad therem?" Our King to-day othered into His glory and we should all rejoics, said the preached. It is the day the Lord hain made; let us repose and as glad therem? Our King to-day othered into His glory and we should all rejoics, said the preacher. It is the day the Lord hain made; let us repose and segled therein? Our King to-day othered in the His layer for the forbidden tree, God said to Adam, thou shait be driven from Paradires. Man rebelled, burying himself the during from an and Satan was cast out, accompanied by myrisds of auges, comes to the tomb, un

The bells of St. Ann's (Roman Catholic) Church chimed loudly and musically all Easter morn, and, as the sunlight streamed through the rich stained glass of the windows, it lighted up a brave picture of happy faces, rich attire and a goodly show of Easter flowers. The beautiful marble altar was decked with rare roses and the smaller blossoms of spring in deep green backgrounds, and was lighted with a score backgrounds, and was lighted with a score of waxen tapers. The picture was a choice one, and the atrangement of the glowing colors was thoroughly artistic. To the right of the altar, by one of the massive marble pilars, the feet of the image of the blessed Virgin were buried in a mass of living green, from which gleamed starlike calls litles in great number, while just below on a stand was a cushion of red and white and green. The large image of the Christ, standing by the other large image of the Christ, standing by the other large image of the Christ, standing by the other large image of the Christ, standing by the other large image of the Christ, standing by the other large interpolation of green with blood red passion blossoms, and below was a pillow of colors in different flowers. The tail candlestick that upheld the great candle beside the alter was alwined with a seeming vine of rare colored foliage, and in other places behind the channel rail were clusters of choice flowers, the nerturne from which magical with the pungent odor of the incense purping in the cousers of the acolytes till the air was heavy with sweetness.

A little before eleven o'clock the first notes of the great organ gave notice that the delevant of high mass had begun, and when Father Lynch, the cele-

brant, bad slowly paced from the vestry to the alta, r with the procession of priests and acolytes, the voices of the choir rang out in the music of the day. Their trained skill was never cetter shown than in the rendition they gave of the selections for the accasion.

Father Preston began his sermon by stating his text from Covinthians, xv., 42, 43, 52, 53. The reverend father speke of the play associated with the remembrances of Easter morning. This joy, which might be felt in the universal resource tion of nature in spring time by the natural man, was yet only felt in its fulness and completeness by the Christian who was striving after the complete resurrection of salvation. It was within a few days in its calendar. He referred in detail to the events of Holy Week and pictured the last events in the earthly history of Jesus.

ST. STEPHEN'S CHURCH From sunrise St. Stephen's Church, in East Twenty eighth street, was the scene of almost upparallel devotional enthusiasm. At all the early masses the large church was througed with worshippers, and the number of communicants was unusually large. At the solemn high mass the aisles and vestibules seata. As early as ten o'clook all the pews had been occupied. As is usual in this courch on groat festival days the altars were superbly decorated. The high altar especially was magnificently arrayed. Lights were grouped on and around the aitar table, and choice flowers were to be seen at every point all around. The slender pinnacio above the tabernacie was surmounted by a large illuminated cross and crown, which had a very fine effect. All the acolytes were dressed in white soutanes, with sashes of the same color, and the entire surroundings were in every way indicative of the joyous festival which was being celebrated. The misic was very fine. In addition to the ordinary choir a large chorus was introduced, and an orchestra of several brass and string lustruments swelled the sacred melodies to the fullest exicut. The "Grande Messe Sciencile" was selected, but there were several incidental pieces beside which were very beautiful.

The celebrant of the mass was the pastor, Rev. Dr. McGlynn, the deacon being Rev. Dr. Curran, the subdeacon, Rev. Dr. Mahoney, and the master of caremonies Rev. Father Colton. The sermon was preacted by the Rev. Dr. McGlynn, who did not use the pulpit nor change the vestiments worn at the mass, but stood on the platform of the high altar and there addressed the congregation. The subject of the sermon was, of course, the resurrection of the Saviour, and the text was contained in the sixteenth chapter of St. Mark, the gospel of the Sunday. Dr. McGlynn saud that he did not wish to extend his remarks during these long ceremonies beyond drawing the satention of his hearers to the rejoicings they should offer up in honor of the festival they were celebrating. He asked them to join with him in expressing gratitude to God for the wondrous redemption which Jesus had wrought for them. Through all the world over the 'Hallelujan' ascended from His children in the rejoicing that "He is risen and is not here." seats. As early as ten o'clock all the pews had been

ST. FRANCIS XAVIER'S. At St. Francis Xavier's Church the attendance was ery large. The alter was handsomely decorated with flowers, which made a magnificant display. The colebrant was Father Hudon and he was assisted by Fathers Pelletter and Campbell, as deacon and subdeacon respectively. To add strength to the musical portion of the service several of the members of Thomas' orchestra were secured and the result was particularly happy. Dr. Bergé presided at the organ and under his direction the choir and orchestra performed splendidly. The sermon was preached by Father Shea from the words, "Christ is indeed rison," He related the circumstances pertaming to the crucificion, after which he proceeded to show that Christ's life was such a one as all good Catholics should lead on this earth.

CHURCH OF ST. VINCENT FERRER. The celebration of the festival of Easter was con

ducted by the Dominican Fathers with all the impressiveness that the occasion demanded. The beautiful Church of St. Vincent Ferrer was decorated with flowwhich with the handsome frescoes and gilded ceilings formed a picture at once bright and impressive, A solemn high mass was colebrated at half-past ten o'clock, the officiating clergy being Rev. M. D. Lilly, celebrant, Rov. J. H. Schlinger, deacon, and the Rev. J. H. Mc-Shane sub-deacon. Haydn's Imperial Mass was sung by the choir, presided over by the organist, Mr. J. L.

Boun. The soloists were;—Miss Caristine Rosswog,
soprano; Miss Mary Tracy, aito; Mr. Th. Lüke, tenor,
and Mr. S. Walker, basso. These artists, with an eriective chorus, acquitted themselves with great credit,
the sermon after the gospel was preached by the
Rev. H. F. Lilly, who took his text from the gospel
of St. Mark—"He is risen, he is not here." The
preacher sand:—Is it possible for one to breather this
sentence from the Scriptures without being struck
with its simplicity and beauty? In it no appeal is
mode to the passions of men, but to their intellects.
After dweling on the great truths of Curistian faith based on this passage he added:—
St. Paul, who is recognized as one of the chief
aposiles, has said, "If Christ is not arisen our faith
is in vain." Friend and foe concluded that Christ
was no more, and the Jews, having made sure that
He was dead, took great precautions that His body
was not stolen. They recited to rinte the words of
Him whom they styled a "seducer," "After three days
I will rise again," and asked the Roman Governor to
command that the sepulchre be guarded until the
third day. This was done, and the great stone that
covered the place of burial sealed so that nothing
that a supernatural power could defeat the precautions
taken to prevent the stealing away of His body or the
resurrection of Jesus Christ. This resurrection was
to be the final proof of the divinity of Christ, the
crowning glory of His mission on earth, the triumph resurrection of Jesus Christ. This resurrection was to be the funit proof of the divinity of Christ, the crowning glory of His mission on earth, the triumpth over death, the predge of a funre he to all who followed His commands. In his life He lived and inhored like a man, In His death he suffered and died like a man, but his He resurrection He rose as God, the Omniponent Being and Creator of all things. The ermon was instead to with rapt attention by a crowded congregation, attracted by Fatner Lilly's reputation for eloquence and learning. It was the old story that is ever new.

Over seven thousand communicants approached the sacraments at St. Vincent Ferrer's Church during the last three cays of Lent and yesterday.

Easter morn was made memorable, at the Church of the Disciples, by the baptism of twenty-one bapter, the admission into the Church of lourteen new memform. On the front of the organ was inscribed in floral letters the words "Christ is Risen." The subject of Dr. Hepworth's discourse was in harmony with the day. The text was selected from St. Mark, xvi., S:- "And they said amone themselves, who shall roll us away the stone from the door of the repsichre?" That sepulcare door, friends, said Dr. Henworth, the stone of which could be rolled away only by angel hands, is the boundary between the old world of doubt and the new world of lasts. It old world of doubt and the new world of faith. It is the Alps, which separates snowy, high pointed Switzerland from sunny liniv. We call this our holy week, and for very good reasons. It is full of sad associations. Every hour of it is marked by a tragedy, its days and its nights are filled with darkness, but at the end its brow is wreathed with the laurer of victory. We are filled with sadness, for it is the annoversary of events that lacerate our hearts; our eyes are filled with tears; our [bs tremble alt#unexpressed and incorressible mellspation, but were, on the morn-

the end its brow is wreathed with the laured of victory. We are filled with tears; our lips tremble at with rearrested and inexpressible indignation, but when, on the morning of this anniversity, we look into the empty fomowe hear he angels say, He is not here, but risen, as we teld you. Our eyes are once more dry and our hearts beat with a gladness never known or conceived of before, and our lips send forth in more than the control of trammb to Alanchine Gad. I want to paint one or two outgressof into list seek, pictures the background of which is made up of morphish, the restrict light produces the background of which is made up of morphish, the restrict light produces the background of which is made up of morphish, the restrict light produces the background of which is made up of morphish, the restrict light produces the part of the grown is a crown with a gleesome light; pictures with the sandow of the crown also. During the last ways of Cariss's public ministry ne was in the milest of the people in the Tempe. There was nothing in his life, nothing to his speech, that the Pharisees could inly bold of. He had committed no offence either civil or exclesiastical. He had done nothing worse than the caring of the bilm, or to give bearing to the deal on the sabbata day. Every hour was a support to some poor and forforn heart. He cures the mained and the crippied by his miraculous power.

Attempts at introduces. In order to accomplish this purpose the Pharisees joined forces with the Herodams. The Herodams were the hybrid Jews of the day. They were not loyal to the latest traditions or to the later law. They were not loyal to the latest traditions or to the later law. They were not loyal to the latest traditions or to the later law. They were not loyal to the latest traditions or to the later law. They were not loyal to the latest traditions or to the later law. They were not loyal to the latest traditions of the days. They were not loyal to the latest traditions of the course of the morphish of the course of the

the sun traverses the earth throughout Christendon to-day it finds and arouses universal joy and sympathy. These emotions may not, perhaps, be the deepest or most sincere, but we cannot always discriminate with respect to the quality or degree of feelings of joy and sorrow, and it is a great deap that in this case so great a part of the world sympa-thizes in an event so boly. There is no other anniversary that can compare with this. The dying of Christ was like the going down of the sun, but with good thing to celebrate anniversaries. They stand for events and for persons; but there is no other anniversary in the bistory of mankind which stands for sheh a personage—for one who came from heaven to bring joy and peace and who leit a record which even those who least believe in His divinity are willing to acknowledge spotiess. His rising is symbolical of the whole world's rising. His resurrection is but the sign and symbol of universal immortality. What in all history is comparable to this proclamation of God's reconciliation with man? Yet about it have raged the bitterest controversies and from it have sprung allonations and persecutions, for the Church itself was split as under by a dispute as to the day upon which it should be celebrated. How steeped in the grossest materialism the world must have been, carring nothing for the event itself and everything for its symbol—as it the sign were of a moment's importance compared with the thing signified. At first the observance of days and ceremonies was of some use as directing the mind to spiritual ideas by means of material things, which is the best use to which matter can be put. But when attention to the thing itself was diverted by the misties and shuse of symbols it was high time for the healthy icomoclasm which swept away everything that stood between man and God. The ceremonies and observances of the Church having become corrupt it was necessary to destroy them altogether, as a garment that has been infected by the contagion of a tever hospital has to be burned or burned for a long time till it is altogether deed orized by the purifying action of the earth. The purifying qualities of the ground are wonderful, even a new-paper might be decourized if it were buried deep enough.

When I was a boy there were very few Catholics in New England. Now they are to be found in dense commodities, with well built churches, gorgeous cathedrals and a clergy, learned, zealous and devout. I am no stickler for ceremonist myself; yet I am willing to see the good there i good thing to celebrate anniversaries. They stand for events and for persons; but there is no other anni-

FIFTH AVENUE BAPTIST CHURCH. The Rev. Dr. Armstage preached on the subject of Carist's Resurrection a Scientific Fact, taking his text from Luke xxiv., 34-"The Lord is risen indeed. and he appeared to Simon." The first clause in these words, said the Doctor, asserts a veritable fact by the emphatic word "indeed," claiming that Christ's resurclause indicates the sort of ev.dence by which that fact is sustained, "and has appeared to Simon," claim_ ing that His resurrection was proved by ocular demonstration. He was seen by one veritable witness, whose name is given—"Simon." This brings the claim, within the province of scientific facts, so far as that the alleged fact is physical and not an opinion, and so far as that the proffered evidence is that of the senses and not a deduction. Just here it is important to state what science is and under what law of evidence its findings are reached. Dr. Huxley gives this simple definition:—"Science is, I believe, nothing but trained and organized common sense." Now to train anything is to draw it out in a series of consecutive steps, and to organize it denotes the method by which it is drawn out or what organs it uses, such as, the eye, the ear, &c., or the reasoning faculties, as the case may be. as that the proffered evidence is that of the senses

may be.

THE EVIDENCE OF SCHNCE.

As to the sort of evidence which science employs. As some author says, "If any one is able to make o good the assertion that his theology rests upon solid evidence and sound reasoning, then, it appears to me, that such theology must take its place as a part of science." The resurrection of Carist admits of the sume sort of evidence as thit which substantiates any other alleged historical fact within the sphere of physical occurrences, and it admits the same order of evidence in proving its extraordinary lacts which is suited for proving common lacty. There was a time in the life. in proving its extraordinary lacts which is suited for proving common lacty. There was a time in the listory of scientific scepticism when the resurrection of Christ was held to be a labrication and a falsehood, but in its present phases that assumptions is almost, if not entirely, abandoned. The most learned and candid of that school to-day concede that the first three gospels are the veritable history of the lacts which they profess to record, making some allowance for a little extra creculity and love of the marvellous here and there. Common sense, when trained and organized, sens aside this whole question of impossibility, and yields to evidence, exactly as science in innumerable porplexities, in physiology and psychology, in physics and metaphysics. Take, for instance, the most simple and primary question. Ask sceptical science how the body of thrist was first formed. What first gave motion to that heart which was ruptured on the cross? How His brain first generated thought? How His will originated a power to act upon His muscles, nerves and bones and set them in motion? But keisence is dumb. It can give you all the lacts, all the phenomena, but it is silect acout their primary causes. Yet, if it is impossible to restore this motion and action when it has once caused? Let sceptical science tell me what first gave the throb to His nearl, what first generated thought in His brain and what first gave role fits imbs before the ever entered the tomb? and then I can tell at once how this was done the second time, when He came back out of the tomb.

THEM PERGONAL KNOWLEDGE.

In edisciples spoke of their own personal knowledge. They were present when any durants the events to which they deposed occurred. They have the remaining the part and their primary causes when any durants the events to which they deposed occurred. They have the recomes an immagnor without some end to gain, but these mea knowed that the resurrection was not with them a notion of Scripture and other addresses. They oftered not have the provent

The subject of Mr. O. B. Frotningham's discourse in Masonic Temple was "The Resurrection." He said that the meaning of the word Easter is resurrection; and it is, therefore, a word of universal interest. The Christian doctrine of the resurrection of Christ is a Christian doctrine of the resurrection of Christ is a fundamental article of Christian faith. It belongs to the upper sphere of the mind, not to the grosser matter of the body; and it centres round a tradition of the early Christian Church. As a fact, the dectrine of the resurrection of Christ is not open to discussion, nor can it be made the subject of argument. It was once strong enough to stand in evidence in any Christian court of law; but now no educated lawyer would risk his reputation on the case. The tradition is socceited as a narraily of the past, but it is not proved. All that we know is that as a tradition it was current among the Christians of the first contury—nothing more. Supposing it were proved to be true it would only go to show that Christ was a supernatural man, and it would not prove that any other cannot off are again from the dead. The exception in this case proves the rule of mortality, not of immortality; for you cannot argue from isolated instances to general experience. It is a question outline of humanity; for Christ was an abnormal man, born not of flesh and blood, but of the Holy Ghost—so we are informed—whose spirit has no regard for the rules governing mankind. He was not a creature, but an emanation, and therefore rightly was it said that He abolished death. Can any man reason from the experience of such a spirit as that to his own? Supposing the truth of the tradition of the resurrection to be admitted, it is a physiological and not a psychological lact—a thing of matter and not of mine. St. Paul begs the question in his signment when he says that if Christ arose then resurrection is possible. The theory of spirituisism goes to show that human nature itses again; that there is a principle of line which carries the spirit of man beyond the two provents of the grave. Sut the Christian narrative makes it out that nous says those those of the grave. fundamental article of Christian faith. It belongs to

living in Christ shall share with Him the resurfection. The doctrine of the Christian Church is not that of immortality; it only lays down that the Christian who lives in Jesus shall never die. Let us understand that unless we are Christians we must be materialists.

ALL SOULS' CHURCH.

All Souls' Church, at Twentieth street and Fourth avenue, presented abundant floral manifestations of Easter joy. The pulpit was fairly imbedded in filles and other white flowers, which were heaped up in a fragrant mass from the ground. On the right was a dove of lines, with laurel branches above and was a dove of littes, with faurel branches above and underneath a magnificent basket of flowers. On the other side of the pulpit was a superberose, built upon an elaborate flowery structure, in which a great array of red rosss was particularly noticeable. The choir of this church—composed of Mr. C. M. Daniels, organist; Miss Mary Wood, seprano; Miss Mary Bell, contralte; Mr. N. B. Wood, tenor, and Mr. A. E. Stoddart, basto—made no special feature of the Easter music. The programme wassimple. The church was well filled.

dari, bisso—made no special feature of the Easter music. The programme wassimple. The church was well filled.

The Rev. Dr. Bellows (for his sermon) took his text from I. Corinthians, xv., 42-44—'So also is text from I. Corinthians, xv., 42-44—'So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, it is raised as spiritual body. There is a natural body, it is raised as spiritual body. For eighteen centuries, the reverend preacher said, the Cheistian Church had gathered round the broken tomb of the Saviour to colebrate the nope of a universal trumph over Death. While reason might doubt the story of the resurrection none could doubt its real value. There would be nothing new in the immortality of the soul, and even the Jup's had admitted it, though reluctantly, in their hearts. But it had always seemed necessary to the practical realization of the immortality of the soul, and even the practical realization of the immortality of the soul to localize it and gave it life and color. The stances that wandered without substance in Hades were but sickly mourners for the Gracks' upper soulit world, which they had lost. What wonder, then, that the Jews soized delightedly upon this idea of Jessis' resurrection, in which even exting and drinking ind their part and which was so sensible to personal affection. What had been the practical conclusions of the Christian Church from the resurrection of Christ? That in the resurrection of a man something of his own bodily individuality was retained; that not only his ethereal spirit rose, but something like his own individuality or birthmark. That he appeared in some shape ille this living form was probable enough, and if there was an illusion in the semblance of that form it was probably too subtle for the human eye to decide. We have no reason to think that souls can live outside of their bodies and we know th

ST. PAUL'S METHODIST EPISCOPÁL CHURCH. St. Paul's, at the corper of Twenty-second street and it was with difficulty that the ushers could seat them all. The floral decorations of the chancel were very beautiful. At the rear of the desk and on either side of it flowers of all descriptions were tastefully

side of it flowers of all descriptions were tastefully pinced, calls lilies being especially noticeable, as at a distance they shone out like stars from the mass of darker tinted exotics. In front of the reading desk, which was draped in scarlet velvet, the worse, "Christ is Risen" were formed in white flowers, with a very fine effect. On top of the desk bright roses were plied in graceful confusion. The Easter morning musical services were of a high order, comprising an organ voluntary by Professor Waiter R. Johnston; a carol, "Easter Bells," sung by the Sunday school scholars, the appropriate hymn No. 151 being sung by the congregation.

The joyous anihem "Jesus Exalted" was afterward given by the choft, a verse being sung by the soprano, tenor, barttone and contraito, the Sunday school joining in the chorus with good effect.

After a prayer by Bishop Andrews, the pastor, Dr. Tiffany, preached from the text Matthew xxvii., 6—"Come see the place where the Lord lay." The reverend gentleman reviewed the lact that in the gardon where the body of Christ was piaced there was a new tomb hown out of stone, in order that enemies of our Lord should be sure that no miracle such as is narrated in the Book of Kings could happen to Him. No body had ever been places there. A stone was set before the mouth of this sepuciore and soldiers watched the spot. There was much concurrent testimony that the Lord was dead; there was the testimony of His executioners. They were obliged to examine the bodies of those crucined and to strike the limbs of the condemned to be assured of death or to hasten it, but they found Christ aiready dead, and when a soldier piercod His side with a spour blood and when a soldier piercod His side with a spour blood and when a soldier piercod His side with a spour blood and when a soldier piercod His side with a spour blood and when a soldier piercod His side with a spour blood and when a soldier piercod His side with a spour blood and when a soldier piercod His side with a spour blood and when a soldier

Brooklyn Tabernacle appeared in all its glory—
flowers around the platform, flowers on the gall-ry railings, flowers on the organ pipes, flowers everywhere. Over the pastor's chair, in letters of pure white flowers, were the words, "He is Risen;" over the keyboard of the organ were roses, hyacinths, arbutus and other flowers. The music was in keeping with this display. Organist Morgan and Procentor Gulick were at their best, while Mr. G. F. Benedict accompanied them on the cornet. At the opening, the voluntary, "Hallerujah Cherus" from Handel's "Messiah," was played. This was followed by the hymn for Easter to the old time, but rear-Brooklyn Tabernacle appeared in all its glory-flowers around the platform, flowers on the gail-ry

swith than display. Organita Morgan and Promusing Chick were after Peak, while M. G. F. Bereich Chick was marked them on the cornet. At the opening, the valuatory, "shallough Cherny" from Handelt the Typin for Excler to the old time, but retarded by May Argan. The General Cornet, "The Chick of the Cornet Cornet," "The Marked Cornet, and the voinnay," "Worth and the street being filled with persons was a top tower-private the three days. The the Street Cornet, and the Marked Cornet, and the M

In Jersey City the Easter services yesterday in com nemoration of the resurrection of our Saviour Were daborate in all the churches, but more particularly Nover, probably, was there a grander celebration of Easter on the part of "those who profess and call themselves Christians" in Newark. The churches—and there are over one hundred of them in the city—were all filled, and many of them erowded even with worshippers.

· FAINTED IN THE PULPIT.

SUDDEN TERMINATION OF EASTER SERVICES -THE PASTOR FALLS IN A FIT-STRANGE PANIC IN THE CONGREGATION.

(BY TELEGRAPH TO THE HERALD.] EASTON, Pa., April 21, 1878.

The Easter services were suddenly brought to a close at St. John's Lutheran Church this morning by the paster, Rev. J. R. Groff, failing in a fainting fi watte about to offer prayer. The audience suddenly rose to their feet, made a rush, and had it not been rose to their feet, made a rush, and had it not been for the strong effects of some of the gentlemen who retained their presence of mind and succeeded in quieting the autience a fearful pante would undoubtedly have ensued. During the excitement four ladies and one gentleman fainted, and it required the best medical skill to revive them, Mr. Groff, the pastor, had overworked himself during the past week assisting in decorating the church and preparing for the Easter festival.

EASTER CLOTHES AND SUNSHINE.

SCENES UPON THE AVENUE AND IN THE PARKS-BOATING ON THE LAKE. .

The throng of fashionable people that filled Fifth avenue yesterday, the initial day of the spring inchto behold. So great a crowd and so fine a display of millinery and dry goods has been rarely seen before. Locomotion on the avenue after church services on Sunday is rather slow, but yesterday it hardly exceeded a snail's pace, and almost threatened at times to come to a dead halt on the west or sunny side of the street. The

Sweetly breathing vernal air That with kind warmth doth repair Winter's ruins, made existence feel a joy and enlivened the expres-

sion of the most billious and saturnine faces. Spring bonnets, periect marvels of the millinery art, were out in abundance. Some were bright and fascinating as a meteor, and appeared the very perfection of convolvet, trimmed with the counterfeits of rare exotic flowers and the plumage of tropical birds. Black silk sione or trimmed with black velvet or satia predominated, and set off all the better the wongerful spring bonnets and hats. Drosses of deep purple veivet and of curiously wrought silk glistening with a variety of green and yellow tints like the bronze gold scales of the pompineau were numerous. No very light costumes were visible, and when one or two happened to make their appearance their woarers were curiously stared at at being de trop to some extent, as though black and dark colors were de rigeur. The ladica took all the delight and inverses in the promenade that might be expected of them at a millinery opening. It was that on a large and imposing scale, except that the articles of millinery were in motion and had to be inspected with a quick glance. It may not be the correct thing to turn around in the street and look after a person, but a legislative enactment would have been powerless to restrain the curiosity of lemale eyes on such a day as yesterday, when some of the most gorgeour specimens of bonnets the world ever saw sailed dows Filth avonue.

Fixatures of the Avenue's Displax.

Many of the cohents rivalled a rainbow and could be seen star of like the head light of a locomotive. Dresses of deep purple velvet and of curiously